

THE INTERMOUNTAIN CATHOLIC

ESTABLISHED 1899.

THE COLORADO CATHOLIC

ESTABLISHED 1884.

CONSOLIDATED OCTOBER 2, 1899.

\$2.00 A YEAR IN ADVANCE.

Published Every Saturday by the Intermountain Catholic Publishing Company, 454 Atlas Block, West Second South, Salt Lake City, Utah. Telephone 587.

REMITTANCES.

Remittances should be made by postoffice or express money orders, drafts or registered letters.

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(Entered in the Postoffice at Salt Lake as Second-Class Matter.)

CARD FROM BISHOP SCANLAN.

I feel it my duty to protect Catholics and the public generally from fraud and imposition by notifying them from time to time that no person bearing the name and garb of a priest or sister, or anyone else, is authorized or permitted to solicit or collect in this diocese for any purpose whatever connected with the Catholic Church without having from me permission in writing, bearing my seal and signature. Should anyone be found engaged in doing this unlawful work or collecting without such a document, he or she, as the case may be, should be regarded by all as a fraud and an imposter.

L. SCANLAN,

Bishop of Salt Lake.

TO OUR SUBSCRIBERS.

The Intermountain Catholic goes into nearly every Catholic home in this diocese. Its circulation in Montana, Idaho, Colorado, Wyoming, Nevada and many other states is very large. Only reliable firms and business men advertise in it. All subscribers will find it to their advantage when about to invest, purchase or consult on business matters, to read over the list of our advertisers. We not only recommend, but ask for them the patronage of all our readers.

In re the undertakers' trust, it is not for them to reason why; theirs but to do the deed.

Mr. Rockefeller may be a public servant all right, but he's harder to fire than the cook.

If everybody would let well enough alone for awhile, there soon wouldn't be anything to fight for.

Utah has sufficient water for all domestic purposes, but she couldn't supply one real live New Jersey corporation.

The dark horses in the presidential nomination races will not appear before the conventions meet, and then likely will be left at the post.

The man waiting for the answer to his telegram of last week can easily furnish the companies with dashes if the companies can supply the dots.

Politicians are disposed to blame President Roosevelt for all the trust prosecutions and then to claim all the credit for any good which has resulted.

Being satisfied with the situation, the telegraph companies and operators can't understand any dissatisfaction to which the dear public may give utterance.

A barbecue of canned beef ought to be a fitting accompaniment of the campaign in the Sixth district of Ohio if General Corbin should really run for congress.

Whether they are prophets or croakers, the gentlemen who see an impending crisis are benefactors if they can influence the prices of stocks and can buy and sell at the right time.

It seems that the country is moving very rapidly, and that we need some one to hold it down. The fact that Secretary Taft is on his tour of the world just at this time is therefore greatly to be regretted.

Of course, there is some prejudice in the opinion of the average citizen of Salt Lake about the Utah climate, but even strangers here cannot restrain themselves from expressing admiration for our beautiful weather.

A misguided prophet at Washington sees Georgia's doom from lack of immigration as a result of the prohibition legislation recently enacted. The same prophet saw Kansas dropped off the map for the same reason a few years ago. But the population of Kansas has increased steadily, and her corn crop is reputed to make the best rye whiskey produced in old Kentucky.

That the asphalt trust really did finance the Matos rebellion against Venezuela seems to be clearly established, as was contended by Venezuela at the time. The finding of the highest court in that republic assesses the trust \$5,000,000, the estimated cost of putting down the uprising, the anticipation of which fine may account for the increase in the cost of our own asphalt streets.

Juvenile Judge Lindsey of Denver is going to try to reform Colorado politics. The political anarchy that prevails in that state is an effect of lawlessness and criminality among the leaders of both parties to the disputes which have caused so much dissension and cost so many lives and engendered so much hatred. Judge Lindsey's at-

tempt to reform the politics, unless he goes back to the cause of the rottenness, must be a failure. A disease of this kind cannot be cured by doctoring the effect.

The positive injunction, "Six days shalt thou labor," does not receive as much heed by some people as the negation which accompanies it. One seems about as important as the other, however.

The great big public is not interested in, which side wins a victory in the telegraphers' strike, whether it is the men or the companies. The public wants the wires open, and they recognize a just and equitable working arrangement as of more importance than a victory for either. That is what the men and the companies pretend they are fighting for.

With business booming, fair to good crops and sufficient money to keep things moving, the slump in the New York stock market seems to indicate that the professional operators wanted it to slump. It will probably recover when the professionals want it to do so. Meanwhile a sucker is born every minute of the day, and they keep the stock market operators in comfortable circumstances.

Fire losses in the United States are estimated to average \$200,000,000 a year. The International Society of State and Municipal Building Commissioners says that nine-tenths of this loss is preventable. If the commissioners are right, fire losses in this country can be reduced \$180,000,000 a year through proper building regulations and care, a sum sufficient to pay 90,000 inspectors, or one inspector to each 1,000 inhabitants, a salary of \$2,000 a year. Such immense figures ought to impress the people, but they don't.

LABOR DAY.

Monday will be Labor day. One day in the year set apart to commemorate the sacred cause of labor should appeal to the heart of humanity. Labor, skilled and unskilled, is the one enterprise which is universal, has been the support and maintenance of the human race in all ages and nations, and indispensable for society and governments. The day set apart to honor honest labor should not be entirely devoted to worldly amusements, much less to carousing or evil deeds. When the work of creation was completed, "and on the seventh day God ended his work, He rested, and blessed the seventh day and sanctified it." Labor day is a day of thanksgiving to God for the blessings bestowed on those "who earn their bread by the sweat of their face." Their first thought then should be as St. Paul says, "to give thanks to God," on that day. They should go to their churches and pray God to direct them and bless their humble labors for the coming year. In Catholic churches, as is well known, services are held every day in the year. For her members, who take part in celebrating Labor day, every opportunity is offered to give a religious aspect to that day of rest. They are invited and encouraged to attend Mass and many do so. All, no matter what their belief may be, should be mindful of their duties to God, give him their first allegiance, and acknowledge his right and title to their homage. He is the Father of all and bestower of all gifts, and therefore entitled to man's first consideration on Labor day.

HARD TIMES.

The "big interests" of the country have prophesied that a crisis is impending in this country. They have stirred things up in Wall street and are trying to scare the people into the belief that a financial panic is imminent. If they can make the people believe that money is getting scarce and can betray them into withdrawing their funds from the banks and thus take from the channels of trade the medium of exchange, their predictions will come true. Nothing is needed to produce a panic but, a general belief that it is coming.

It is noteworthy that the calamity howlers are all associated with the big interests of the country. Last January John D. Rockefeller announced that the nation was to undergo a financial stringency during 1907. Eight months have elapsed, and his prophecy is not yet fulfilled. True, there has been a heavy slump in the stock market, and fortunes have been made and lost in this form of gambling, but so far the people have steadfastly refused to be stampeded. Instead of a panic, the people have considered the depression more as a readjustment after a period of inflation. The water has been seeking its level. Crops are about average, and mines are producing more and more all the time, and the demand for manufactures is stupendous. It does not seem a propitious time to croak.

But the "big interests" have prophesied hard times, and they do not like to be discredited. Their plans have all been arranged, and, as they have a great deal of power to force their plans to fruition, no doubt they will exert that power to destroy the credit of the country and thus fulfill their prophecies and their wishes.

Viewed dispassionately, the prophecy of evil seems more like a threat; not the simple forecasting of events, but a word of warning to the people to cease interference with matters affecting the "big interests." Their graft must be left undisturbed else they will withdraw from the activity of the commercial world and scare everybody else into withdrawal, and thus produce the desired effect of allowing them to continue their illegitimate operations.

Undoubtedly the threats of monopolistic capital have stayed the hand of the administration in its desire to revise the tariff schedules. It is

equally beyond doubt that the victory of the free trade principle a few years ago was followed by a withdrawal of capital from the industries of the country because capital would not compete on an equality with capital of other nations. Evidence is all too plentiful that American manufacturers do successfully compete with the world in the trade of foreign lands, but they will not, if we are to judge by the past, meet the prices of foreign manufacturers in our own country. The "big interests" taught the American people a severe lesson in political economy in the hard times of Cleveland's administration—a lesson which they are today threatening to repeat. The lesson is that any attempt to decrease the earning power of money, any attempt to provide more equitable distribution of the good things of the world, whether it be through tariff revision or the enactment of laws forbidding special privileges, such as rebating, will be followed by financial reverses to the nation, inaugurated and guided by the power of wealth.

Questions of political economy are difficult to discuss without seeming to favor one or the other of the great political parties. The merits of protection and free trade are little understood by the people, and the questions are so involved in partisanship, and the wealth of the country so intent on maintaining for itself the advantages derived from a high tariff, so opposed to the principle of free trade that it refused in the 90's to participate in the business affairs of the nation, that the ablest statesmen cannot decide which system is in its finality the better to promote the public good and general welfare of the people. The protective system taxes the land and labor of the nation for the benefit of capital. Under it, the protected industries reap rich rewards. Everything is high priced, and profits to traders big. The free trade system taxes the land and labor of the world—also for the benefit of capital. Under it, the world competes, and competition reduces profits. Everything naturally is cheaper.

But when capital of one nation refuses to compete with capital of another, production of manufactures ceases, wage earners are thrown out of employment and hard times and distress result.

High tariff beyond a doubt is the best guarantee of high prices and the prosperity of capital. Free trade is beyond a doubt the best guarantee of lower prices, with capital compelled to compete with foreign capital or remain inactive.

As long as capital is permitted to dominate the world, as long as the people are satisfied to live from hand to mouth, accepting from the favored few the meager rewards of docility, the prophecies of the "big interests" will be received as words of wisdom. President Roosevelt has hammered steadfastly at the evils of the nation as he sees them. He is not deterred by threats of a financial panic. If hard times come, it is for the people to thank the "big interests" and the system which permits them to cause the hard times—a petty revenge upon the people for demanding that capital obey the law.

POSTAL SAVINGS BANKS.

Great Britain established a postal savings bank in 1861, and we have never heard of any intention on the part of the British government to disestablish it. France, Austria, Hungary, Italy, the Netherlands, Sweden and Belgium now carry on a postal savings system, with deposits amounting to hundreds of millions of dollars. In England and Wales, according to statistics before us, there are 8,700,000 depositors, with savings of \$662,000,000, or an average of about \$75 for each depositor. The system as practiced in England is essentially for that large class who find it impossible to carry a bank account. No one may deposit more than \$250 in any one year, nor more than \$750 as a total. The government pays two and a half per cent interest on all deposits, but interest ceases when the principal and interest reach \$1,000. Any postoffice in the United Kingdom receives deposits and funds may be withdrawn at any time from any postoffice. The government is the bank, and the postoffices are the branches which conduct the business.

Postal savings banks in our own country have been more or less strongly advocated since 1871, by nearly every postmaster general, as a means of encouraging thrift among people who have no bank account, and whose savings, if they have any, are carried around in their pockets or stored away in some hiding place known only to themselves. It is estimated that there is not less than half a billion dollars of this kind of money in the United States, and it is believed a postal savings bank would get most of this on deposit if a very small per cent of interest were offered.

Interest, of course, does not grow on trees, and this fact makes one of the difficulties which the government must overcome. It could not offer 2 per cent interest on postal savings and appropriate money out of the general fund to pay it. The money deposited necessarily must be invested in some way to pay the interest and the increased expense attaching to the postoffice department. Just now the government has a surplus of cash. It can borrow at 2 per cent, so the complications arising from a new departure in the postal department would make an unnecessary expense and seem to render impracticable the establishment of a savings department.

Various suggestions have been made as to what method of investment should be followed should the government enter into the postal savings system. It is apparent that the money derived from savings deposits could not be used to pay off the national debt, for this would produce no interest and would leave as great a debt scattered throughout the country as before it was "paid off." It was proposed by Postmaster General Cresswell, during Grant's administration, in 1871, to buy up the tel-

egraph lines with the savings of the people, and thus secure governmental control if not absolute governmental ownership of the telegraph service of the country.

In these days of enlarged federal powers, the suggestion is of more than passing interest, and might furnish a means of ending the present strike or at least of preventing future disturbance of telegraphic communication. There is no reason why the government should not own the telegraph business of the country. It is not a political question; it is not socialism, nor a question affecting any party principle. It is a business proposition. It may be an economic necessity, and the postal savings bank may well be the means of accomplishing this economic reform.

Other postmasters general have proposed other methods of investment in advocating the extension of the postoffice department to include the savings bank. These cover about every stable investment from national government and municipal bonds to loaning the money to the national banks at a reasonable rate of interest, such loans to be in all cases a preferred claim against the assets of the borrowing banks.

However the method of producing the needed revenue may be finally decided, it is patent that, while there is no crying demand for such a system, the postal savings bank idea contains much to render its favorable consideration worthy of our country. Its advocates can point to the success and rapid growth in other lands as evidence of its popularity. That the deposits in the postal savings banks of Great Britain, including Ireland and her colonies, exceed a billion dollars seems sufficient evidence that the United States cannot go far wrong in adopting the scheme.

The only drawback seems to be the lack of some method of safe investment for the savings funds. The purchase of the telegraphs ought to furnish investment means for a few years, and then there are the railroads and the coal mines. It ought to be quite as easy for the government to own and control these public necessities within the boundaries of our nation as it is to extend jurisdiction over lands in the antipodes. And thus entering upon the experiment of government ownership does not seem fraught with any graver danger to our liberties and the nation's stability than the adoption of a colonial policy.

By all means, let us have postal savings banks, and if no better means of investment can be found, let the government take over the telegraph, as a starter.

CITY STREETS.

Salt Lake City has entered into an era of improvement that will soon place it among the more modern cities of the country. For many years the town by its geographical position has been more or less isolated from the rest of the country. The mining industry hereabouts has thrived and the old town grew with the country. It became an overgrown country town while the people did little to force its growth. The natural attractions, the everlasting hills, the mild winters and long summers with warm days and cool nights attracted many people from the east. Climate alone in the Salt Lake valley is almost enough to guarantee a big city therein, and Salt Lake furnished the start.

The pioneers of the valley were evidently a far-sighted and level-headed set of men; at least, the men who laid out the capital city of Utah made a pretty good job of it. They planned wide streets, with warm days and cool nights attracted many people from the east. Climate alone in the Salt Lake valley is almost enough to guarantee a big city therein, and Salt Lake furnished the start.

Now the city is improving the streets. Side-walks of cement stretch for miles in all directions from the center of the city, and the thoroughfares are being paved with asphalt. It gives the old town a nifty appearance, these smooth, clean streets. There is no need to drive over, to push a bicycle over or to run an automobile over. Everybody likes to see the improvement going on; even those who have to pay for it say the improvement is all right, but it costs a great deal of money. Curb and gutters and sewers are being extended in all directions, and the town is being modernized with great rapidity. New buildings which will lift their proud tops high in the air are under course of erection.

But the improvement in the streets is only a physical improvement. The mud holes and long stretches of dust in summer and mud in winter are being done away with. The asphalt is a kind of veneer, built on a concrete foundation, upon which we can walk and not soil our shoes.

But there is not even a veneer on the vice and depravity which stalks about on the streets. Daylight reveals little of the beastiality which the night turns loose. The graveyards yawn about midnight, and the morally dead come forth from their graves—male and female, totally depraved. And there are some young folks, who ought to be at home under parental care or under the operation of the curfew law, who make the night hideous by their behavior. Brazen, flippant, loose of speech, insolent, immodest, the girls parade their lack of virtue to young men and boys all too responsive to the lure.

We could not conscientiously ask anybody to spend a few hours on Main street between nine o'clock in the evening and two or three o'clock in the morning, except it be to get a knowledge of conditions first hand. Ask anybody who knows about it—ask the policemen, the newspaper men or the street car conductors. They have become hardened to the corrupting influences of the street. Or go yourself one of these fine summer evenings, you parents of wayward boys, you Christian workers, you rescuers of the youth of the land, use your eyes and your ears, and then ask yourselves if there is an intelligent appreciation or even the slightest

conception of the rottenness which is revealed by the glare of the electric lights.

Parental restraint is lacking in a good many homes or the appearance of young people on the streets at unearthly hours would be impossible. For those victims of early debauchery whose lives have been blighted forever, we must drop a tear; must even acknowledge an appreciation of the last spark of manhood and womanhood remaining in them which impels them to walk the night, when decent people are at home, that their evil might not contaminate the pure. Even they may be lifted up by persistent and organized effort. But the young men and women ought to be at home. They are going down to depths from which they can rise only by herculean effort on their own part and by proper guidance from their elders.

Yes, Salt Lake has beautiful streets, broad and smooth, and improvements are being extended. But the morals in those streets are receiving only the slightest attention. The new chief of police has started reform in actually closing the saloons on Sunday, and in this we commend him. If he can clean up the streets, he will have rendered another good service. This can be done only with hearty co-operation and the strongest support of the decent and law-abiding citizenship of Salt Lake.

That boys will be boys is a truism, but it is not meant that boys will be beasts. And maidenly virtue seldom, if ever, parades the public streets with a "steady" or some young snob picked up at the corner, after nightfall. It is true that many respectable people, young and old, are sometimes out late at night, but they usually are on the way home and everybody who sees them knows it. It is unfortunate but true that the streets of the city at night become a noisome place, a withering curse, which ought not to be. The police department can do little without parents' co-operation, and parents seem to be indifferent or ignorant of true conditions.

It is up to the people to remedy the evil.

CLANDESTINITY.

Rome, Aug. 24.—Within a few days an extraordinarily sensational and revolutionary law interesting all Catholic clergymen and laymen in the United States and affecting directly all Catholics in America will be promulgated by the Vatican authorities.

Until now the church law has been that American Catholics can contract marriage validly, although illicitly, by going before a justice or even before a Protestant minister, when duly licensed by the civil authorities, but under the new law all these marriages will be regarded as null and void, among Catholics.

The new law, which is contained in a decree of the congregation of the council, drafted at the special request of his Holiness, Pope Pius X., ordains that from next Easter no marriages among Catholics shall be valid unless they are contracted before a duly authorized priest in the presence of two witnesses.

There will be only two exceptions to this law, which is to be universal for all countries of the globe. The first is that when there is imminent danger of death and no duly authorized priest is obtainable, that any obtainable priest can perform the ceremony in the presence of two witnesses.

The second is decidedly revolutionary. It is that when there is no priest obtainable in the district a man and woman may contract a marriage that will be valid merely by announcing their consent or intentions in the presence of two witnesses.

This latter is the most important change made in the marriage laws of the church during the past three centuries. It introduces a radical overturning of legislation in every country of the world and is regarded as the very first indication of sweeping changes that are to be introduced in the new code of Pius X. which has engaged the Catholic church for the past four years and which will cover the entire field of church legislation.

The above cablegram, which appeared in Sunday's Intermountain Republican, has reference to clandestine marriages. It simply means the enforcement of the impediment of clandestinity enacted by the Council of Trent. This means that Catholics must go before their parish priest and two witnesses. Wherever the Council of Trent is published, this law holds good. In the United States it is published in provinces of New Orleans and San Francisco. Salt Lake being in the latter province, the law is in force in this diocese. It is also published in the diocese of Vincennes, in the city of St. Louis, and the parishes named St. Genevieve, Florissant and St. Charles. In the diocese of Alton, which includes the central part of the state of Illinois, it is published in Cahokia, Kaskaskia and Prairie du Rocher. The reason the Council of Trent was published in these places is that, when under French and Spanish dominion, missionaries from those countries visited those places and preached the gospel. The impediment of clandestinity was always binding in those parishes. Hence its publication, if the cablegram be true, is no innovation and nothing new to the Catholics of the United States. The "Tridentine decree is in force in all Catholic countries.

Even the exceptions, and for the causes given, are nothing new. In case of death, the priest's jurisdiction is not limited, as the church makes every provision for the salvation of the soul. As the essence of the sacrament of matrimony consists in the mutual, deliberate and voluntary consent of the contracting parties, there is nothing new or revolutionary in pronouncing a marriage, where it is impossible for a priest to be present, and when the parties in the presence of two witnesses give their consent, valid. The promulgation of the old law means no radical change, but simply putting in force the Council of Trent, which has been the established law governing marriages in Catholic countries, even in some parts of the United States and Canada.